

ples of Christianity and to dissociate themselves from such vile work.

THE NATIVE POETRY OF IRELAND.

On the afternoon of May 20, at the residence of Mrs. Munster, Onslow Gardens, London, a lecture was given by the distinguished writer and scholar, Miss Eleanor Hull, on the native poetry of Ireland. Miss Hickey, who took the chair, expressed her pleasure in introducing her old friend, who appeared in Irish costume. Miss Hull remarked that the study of any kind of literature was bound to enrich one's knowledge, ideas, and modes of expression; it was especially so with the study of Irish literature, which was worthy of a place among the highest creative art in any country of the world, not excepting Greece. Irish MSS. were scattered over the universities of Europe as early as the eighth century; and long before England had any native literature at all Ireland had produced lyrical poetry of the highest beauty. The lecturer then read a few samples of Irish lyrics, very ably translated by herself, their distinguishing note being deep sincerity and simplicity, as also a joyous love of nature. After the conversion of Ireland to Christianity these lyrics took on a sweeter and more subdued tone. The native poetry of Ireland is more in affinity with the spirit of the East than with that of the West. There is, however, she said, a strong resemblance between Irish compositions and the Icelandic sagas, probably due to the mixture of races.

THE CROSS OF CONG.

As a souvenir of the silver jubilee of his ordination to the priesthood, the Irish and Catholic Societies of Oakland, Cal., presented to the Rev. Dr. P. C. Yorke, on May 15, a beautiful gold monstrel in the form of a replica of the famous Cross of Cong. The Cross of Cong, which is one of the most elaborate examples of the exquisite art of the ancient Irish goldsmiths (says *America*), was a processional cross made for Muiredach O'Duffy, who died in the year 1150, to enshrine a portion of the true Cross by order of King Turlough O'Connor, as we learn from an entry in the *Annals of Inisfallen*, A.D. 1123, the year in which the first General Council of Lateran was held, during the pontificate of Pope Calixtus. The annalist states: 'A portion of the true Cross came into Ireland, and was enshrined at Roscommon by Turlough O'Connor.' This relic was carried from Tuam to Cong, either by Bishop O'Duffy, who died in the Augustinian Abbey there in 1150, or by King Roderick O'Connor, the last monarch of Ireland, who himself founded and endowed the Abbey of Cong. It was concealed at the time of the Reformation, and found early in the last century in an oaken chest in a cottage in the village. It was purchased by Professor MacCullagh, who presented it to the Museum of the Royal Irish Academy, in 1839.

THE UNIONIST CAMPAIGN.

There can be no doubt that the Unionists are going in for a big campaign in the country during the coming three months (says the *Irish Press Agency*). Everywhere there are indications of preparation for what they probably regard as the forlorn hope of making an impression on the English mind against the Home Rule Bill. The campaign will have to be financed by British Tories, because 'Ulster' absolutely refuses to 'stump up.' 'Ulster' will not even subscribe, not to speak of fighting. And the Unionists of the South and West are not any better apparently. Mr. Shieldham Shaw, speaking recently at a Unionist meeting at Bray, Co. Dublin, said that 'more money was required to send to England to carry on that campaign. About £40,000 to £50,000 was necessary, and if the Unionists of Ireland supplied that money, the campaign would be carried through, and the Government forced to appeal to the country.' There has been no response, so far, in the Dublin Tory Press, to this appeal. Meantime, the Home Rule Fund is mounting up steadily, and everywhere throughout Ireland support for the Irish Party is being organised in a manner which leaves no room for doubt that the people are more than ever alive to the realities of the situation.

People We Hear About

On Wednesday, June 18, his Grace Archbishop Dunne reached the twenty-sixth anniversary of his elevation to the Archiepiscopate of Brisbane. His Grace is now in his eighty-third year, and was born in Clonmel in 1830. He came to Queensland in 1863, and was for many years parish priest in Toowoomba, and it was due to his advice that many Catholics settled on the Darling Downs, and became successful farmers and pastoralists. To the present day his Grace can remember with astonishing accuracy the members of his flock and their families, and is always pleased to see them, to revive memories of the early days.

It is not long since a visitor to the House of Lords, brought there by Mr. Hazleton, M.P., was ordered out by scandalised Black Rod because he wore a kilt. What will Black Rod say when the new Lord Ashbourne presents himself? The Hon. William Gibson, as he was until the death of his father, habitually wears a saffron kilt, a green cloak, and no hat, as the outward and visible sign of his deep interest in the Gaelic movement. Like Mr. Shane Leslie, he has left a Protestant and Unionist environment to become a Catholic and a Nationalist—though his Nationalism is concerned rather with language and literature than with politics.

The following appreciation of the new Minister for External Affairs in the Commonwealth Government is from the *Argus*:—Many distinctions may be claimed by Mr. P. McM. Glynn, the new Minister for External Affairs. His friends claim that he is the most modest man who has so far appeared in Federal politics. It may also be claimed for him that he was the only truly literary style of speaker in the last Parliament; and, further, that he was the only man who had not an enemy in the House. Like Mr. Irvine, Mr. Glynn is a Dublin Trinity College man. He took a leading part in the Federal movement, sat in the National Convention, and has represented South Australia in the House of Representatives since the inauguration of the Commonwealth. He is exceptionally well read, knowing his Shakespeare and his Milton almost by heart, and having an intimate and wide knowledge of English literature generally. His speeches abound in apt quotations, and make better reading than those of any other man now in the Federal Parliament. His strong Celtic accent and his rapid delivery, however, make his speeches exceedingly hard for a strange ear to follow. He is an authority upon constitutional law, and a well-known lawyer of Adelaide. Mr. Glynn was born in Ireland in 1855. He was Attorney-General in the last Deakin Ministry.

One of the most interesting engagements of the season, from the ancient descent of both the families represented, is that between Sir Joseph Doughty Tichborne, the head of a famous English Catholic family, and Miss Denise Fulke Greville (says the *Glasgow Observer*). It is a remarkable circumstance that the Tichbornes should have maintained their place in Hampshire through so many generations in view of the vicissitudes through which the family has passed. Benjamin Tichborne, M.P. for Petersfield and for Hants, was knighted by Queen Elizabeth and created Baronet by James I., who also knighted all his four sons. But the second baronet took the unlucky side in the Civil War, held Winchester Castle for the King, and had his estates sequestered. To his successor fortune was again unkind, for he was suspected of complicity in the Oates Plot and thrown into prison. In the nineteenth century came the notorious case. A curious circumstance about Sir Joseph Tichborne, who was born in 1890, is that he has not a single kinsman bearing his ancient name. The seventh baronet, who died in 1821, had seven sons, but only one of them left male issue, the fourth son, who succeeded eventually as tenth baronet. He was the father of the Roger Tichborne whose loss at sea caused the celebrated Tichborne Trials, and of the eleventh baronet. The latter died three months before the birth of his son, who, in his turn, left an only child, the present baronet.